



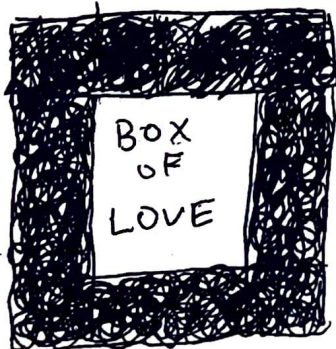
the Omen



PRIVATE  
INNER SANCTUM  
OF CLEANLINESS  
VOL 37

MARTYRDOM  
FEELING & SHARING  
AND MINDFULNESS

ISS. 6



CONSENT

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DECEMBER 8, 2011

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ed is the standard for patriotism

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## Policy

The Omen is a biweekly publication that is the world's only example of the consistent application of a straightforward policy: **we publish all signed submissions from members of the Hampshire community that are not libelous.** Send us your impassioned yet poorly-thought-out rants, self-insertion fan fiction, MS Paint comics, and whiny emo poetry: we'll publish it all, and we're happy to do it. **The Omen is about giving you a voice, no matter how little you deserve it.** Since its founding in December of 1992 by Stephanie Cole, the Omen has hardly ever missed an issue, making it Hampshire's longest-running publication.

Your Omen submission (you're submitting right now, right?) might not be edited, and we can't promise any spellchecking either, so any horrendous mistakes are your fault, not ours. We do promise not to insert comical spelling mistakes in submissions to make you look foolish. **Your submission must include your real name: an open forum comes with a responsibility to take ownership of your views.** (Note: Views expressed in the Omen do not necessarily reflect the views of the Omen editor, the Omen staff, or anyone, anywhere, living or dead.)

The Omen staff consists of whoever shows up for Omen layout, which usually takes place on alternate Thursday nights in the basement of Merrill on a computer with an honestly pretty adequate monitor, nowadays. You should come. We don't bite. **You can find the Omen on other Thursdays in the Dining Commons, the post office, or on the door of your mod** (if we get to putting it on doors, anyway).

## TO SUBMIT

Submissions are due always, constantly, so submit forever. You can submit in rich text or plain text format by CD, Flash Drive, singing telegram, carrier pigeon, paper airplane, Fed-Ex, Pony Express, or email. Get your submissions to [omen@hampshire.edu](mailto:omen@hampshire.edu) or Rachel Ithen, Box 1413.

## THE OMEN HAIKU

*views in the Omen  
do not necessarily  
reflect the staff's views*



## IAN McEWEN

Hi everybody! It's been a while since I wrote one of these (I spent a lot of time not at Omen this semester, a thing I can only regret). Sadly, I'm also here to tell you that this is probably one of my last times writing in this particular little box. This is because, at long last (sort of, it's only been a year and a half) I'm finally at the place where I step down as Omen Editor (also as a signer for the group, but that's mostly so I don't have to go to Signer Seminar again, blech).

Replacing me as Omen Editor is the wonderful Rachel Ithen; as signer, the fantastic Fiona Stewart-Taylor. Neither position means much beyond a vague sort of leadership-y feeling, but I have to be pleased that such competent, awesome people are taking my place here at The Omen. They'll probably do a better job than I did. They'll *definitely* do a better job than my predecessor (who I must point out mostly was just amazed the publication didn't die under his watch, lest he protest my saying this of him).

In any case, it's good to see that The Omen will live to see another few years. We're not much of a thing – the little "Policy" blurb over there pretty much describes our entire existence. It's perhaps notable that in the next few years (that I'm now sure The Omen will stick around for!) is our 20th anniversary as a constantly-running publication. We were founded in December 1992, so that'd be December 2012, but we usually celebrate anniversaries a few months late because it's warmer outside. As others before me (and probably after me) point out, this makes The Omen the longest continually-running publication at Hampshire! Yes, friends, this weird magazine-ish thing that you ignore in the mail room every other week is in fact our longest legacy (The Climax may protest that they've been around longer since they started

earlier, ostensibly, but even adding together the two times they've existed I'm fairly sure The Omen has run longer – and it's not like the two iterations of their publication have been connected much, other than in name).

One cool side effect of this is that we have a really nice archive of random bullshit from Hampshire's history. The Omen Office, where we have our meetings, has most of our archives (we've lost a few issues over the years; at least a few because the basement of Dakin, where we used to be, is leaky). It also has chunks of the archives of several other publications (The Phoenix and The Forward, two of the papers that existed between The Climax Mark I and The Climax Mark II, and probably some other things I haven't found before). We've also got a bunch of random stuff from people who have been part of The Omen. There's a binder of stuff from a Board of Trustees meeting probably ten years ago, a yearbook from Mt. Holyoke, some random homebrewing equipment, a couple fridges... you get the idea.

What I'm really saying here is, The Omen is pretty cool, and probably in a lot of ways you the reader have never experienced. We're working on (or at least thinking about working on) scanning our back archives to make them available to you, but really you won't get the whole experience without coming down and joining us one of these days. There's no pressure to do anything at layout, we're all friendly (if with a rather odd sense of humor most of the time!). Basically, you should come down. I think I already said that.

And in case I have fans, somehow: don't worry, I'll still try to submit things to The Omen, they just won't appear in this box. And, following Stephen Morton's tradition of several years ago, I'll try to put together a graduated/graduating-students issue of The Omen, to come out at commencement.

See you then! And as the title says: so long, and thanks for all the lulz.

# EDITORIAL: *So long and thanks for all the lulz*

# Section: Speak

## COMMUNITY COUNCIL

Minutes  
Business Meeting  
Tuesday, 8 November 2011  
3:30pm - 5:00pm  
Community Council Office

### Attendance

Josiah Litant  
Leanna Pohevit  
Nelson Hernandez  
Kristina Gunnarsdottir  
Devin Morse  
Nathan Whitmore  
Jimmy Lovett  
Dina Spanback  
Ari Burton  
Connie Haldreth  
Melanie Cox  
Eshe Shukura

Leanna calls the meeting to order at 3:32pm. Eshe seconds.  
Dina moved to approve minutes from 10/18 and 10/25.

Leanna seconds.

Telephone Review of Jonathan Lash  
We must pick two people to help Sig Roos do a review of J.Lash. The board of trustees does a regular review of the president, but the way that they're reviewing him now is a little different than in the past. So far, they've reviewed the student, faculty, and staff trustees. Now, they would like some insight from Hampshire's three main governance bodies. Thus, two members of Community Council should be chosen for this review.

Leanna, Eshe and Devin are interested, but we may only give two names.

To each interested student: How have you observed or can give any feedback about him? Any thoughts on how he's handled things, throughout his time? How will you attest to the opinions of other students?

After each student stated their reasons for wanting to help this review process, we decided that, as Chair, Leanna should be one of the representatives. The second one, as a result of a paper ballot, is Eshe Shukura.

### CoCA Reportback

The HH main tent almost got shut down at one point.

Everyone was dancing in the center pole, so the whole tent was going to be shut down. There were also very unsafe poles that were used to secure the lights, from the lighting company. After an incident, members of CoCA attempted to secure the poles.

These sorts of things will need to be brought up with the lighting company and the tent company. These are safety concerns that the CoCA would have liked to negotiate.

### CoCD Reportback

After approving a recent proposal, from Josiah - on the proper disposal of spray paint cans for the graffiti wall - CoCD has been holding off their funding in order to sort out their current finances.

They will also continue trying to sort out their bylaws to include some of their new responsibilities, since their incorporation of SafeCom. Some of these changes may include a specific position, within CoCD, of a Campus Police liaison. Further information is still being worked out.

### FiCom Reportback

They approved the request for Sports Co-op's trip. However, they've decided to have Sport Co-op begin relying solely on their institutional funding, as is required. So far, it seems as though this trip - which was also three times the regular trip cap per person - is going to be some of the final SAF funding for Sports Co-op.

### Five College Reportback

Ten people volunteered to go to the Five College Dinner, and only two people showed up. This seems like the kind of thing that gives Hampshire the kind of "we're hippies and we don't care about anything" idea.

As Grace was absent [sick], here is her emailed reportback:  
"The Board met yesterday at 4, for a specially scheduled meeting. I was unable to attend the meeting, but I got a run-through of what took place at the Five College dinner at Amherst last night. The big news is that as of November 3rd (the extension to the previously extended deadline for the 60-second video contest) we have 14 entries to the contest. Five of these entries are from Hampshire (including one that is apparently about space monkeys), so good job advertising and getting people to enter the contest. It is much more of a success than I had anticipated. The dinner went well last night and was delicious, but out of 10 people from Hampshire who RSVP'd, only two attended (myself and Camille). This was quite disappointing, and I wish more people had let me know beforehand that they wouldn't make it because there were people from the other colleges who wished to attend, but those spots were already reserved for Hampshire students. Overall, though, the dinner was a success and I think it was really great to have the chance to share stories and descriptions of what goes on with student government on all the different campuses."

### SOURCE Reportback

Although SOURCE has been discussing a replacement for Raul, who used to be the multicultural admissions person, it seems as though the admissions department has appointed Ting Chu-Richardson, to this position. Their hope was to find someone who can build a relationship with the Cultural Center and SOURCE - they will get in touch.

Wipe-out is this Friday, and it's "some sort of X-Factor type of crazy thing" for SOURCE to come together. It's from 4-7pm, right around two other SOURCE group events. The Awkward Black

Girl is coming to speak, and Queertillion is later in the evening.  
Working Group Meetings

### GROUP 1

This group discussed ways to get Community Council members to be involved in the subcommittees of Community Council. The group suggested that we remove liaisons of individual subcommittees completely, and instead mandate that every Community Council member join a subcommittee. At large members would be required to give a reportback, in lieu of the subcommittee liaisons. The House members would also be full members of a subcommittee, but to promote some cohesion between the bodies.

Would this new policy distract Community Council members from their elected constituencies? Is it beneficial for the members of Community Council to stay impartial towards the subcommittees?

Due to the contention on how exactly to think about the involvement of Community Council representatives in the subcommittees, we will put this off until the next working group meeting. This must be an entire conversation because, although there is some agreement on some topics, all of us do not agree on how the members of Community Council should be involved in the subcommittees or what representation should look like from individual subcommittees.

Nathan moves to table this discussion until our next meeting.  
Devin seconds.

### GROUP 2

The All-Community meeting will be held on November, 18th, in the West Lecture Hall from 6-8pm. There will be pizza and an outlined discussion.

For our next working meeting, however, we need to come up with "What is Community Council?" for the beginning of this All-Community meeting.

### GROUP 3

The House Representatives, however, are still working on coordinating some All-House meetings. They are all trying to get in touch with their Housing Directors and interns. They've talked about the best strategies for organizing these meetings, what to talk about, and where to get food funding. They've decided, therefore, that they should be sponsored, by Community Council, to order some pizza for these meetings.

Leanna moves to request \$120 for the All-House meetings to have pizza, at their meetings, Leanna seconds.

### GROUP 4

This group sent an email to Pam, before Halloween, with some questions about how to go about handling the SAF endowment. They talked about getting documents from Pam's office about the history and how we have accessed the SAF endowment fund.

If it were possible, Community Council could raise funds to this endowment fund. It would be "more ours."

Once we get this information, from Pam, we will think about how we can interact with this money. Is the money invested? Why didn't the surplus go into it from last year?

### S12 Community Council Chair

Leanna would really, really, really like for someone to be prepared to take over next semester. Part of that could be to have a vote of no confidence, due to some of the conversations from

## Community Council Minutes

Submitted by Devin Morse

the 10/18 meeting, in which she felt very unsupported.

Although the primary goal is to personally lighten Leanna's own load, as she is finishing her Div III next semester, this will also serve to train a new chair more successfully.

Will this new Chair carry over to the fall? (probably not)  
How will this look, though, in the fall with a newly structured ish body?

Would this new chair be appointed from within the body?  
This training would be more of a shadowing and not a writing of a booklet on "understanding the bureaucratic mutholes that this position entails."

Because we are already holding special elections, for positions of Community Council that will be vacated in the spring, it seems logical that we should just include the Community Council Chair in these elections.

To be exact, this isn't just going to be some sort of stepping down. The new chair will have a month of getting some sort of training from Leanna before officially becoming chair. It is important that we get this body through the spring semester with proper leadership and filled positions. Next semester's body will be highly influential in the SGA planning process, so the chair will have to be very up-to-date and involved.

We should do some sort of poll to see which planning on coming back in order to run special elections. We will encourage anyone from the current body to run for chair, but we will have to move forward and start planning for the rest of the elections.

Nathan moves to begin planning a Special Elections for S12.  
Leanna seconds.

Nathan moves to table the planning of this to the working meeting, Dina seconds.

### Contingency Fund Discussion

Melanie and Nathan had a discussion with Pam today. FiCom would like to transfer approximately 90% of surplus, from the Contingency Fund, to be used in the SAF.

Pam suggested that we transfer two chunks of \$47.5k, to discourage anyone from feeling like they are approving too much money at once. The minimum balance, of the Contingency Fund, is \$50k. Currently, the whole amount, in the Contingency Fund, is the \$50k minimum plus the \$95k surplus.

At the end of last semester, the FiCom Office Assistant rolled over the money from the end of the year into the Contingency Fund, as has been practice for the past couple of semesters. These rolled-over funds were usually used to replenish the Contingency Fund's \$50k minimum amount; this wasn't the case last semester.

Are surplus funds, instead, supposed to go into the SAF Endowment Fund? If we developed a more organized way of using that endowment, it might be fairer to take an amount of that surplus and put it towards that.

FiCom's budget was developed with the assumption that it would include last semester's surplus. The budget allotted to CoCA also took this into consideration. There may be a lot of budget cuts if we were to change their access to the whole surplus now.

If we were to give FiCom half now, and figure out if we could somehow use the rest towards the endowment, it may still create some problems if we successfully add that surplus amount to the

endowment and FiCom expects it later.

This surplus, of the SAF, was contributed by last semester's students. At least a fourth of those students have now graduated, and it seems more respectful to use that money towards a big project that will benefit future members of the community.

Devin moves that we approve the transferring of \$95k, from the Contingency Fund into the General Operations Fund, Jimmy seconds, Leanna bocks.

We should keep at least one fourth of the \$95k, from the students who will not benefit from it being used for general operations.

In Favor:

Devin Morse  
Jimmy Lovett  
Nathan Whitmore  
Dina Spanbock  
Connie Hildreth  
Grace Donahue

Opposed:

Nelson Hernandez  
Leanna Pohevitz  
Kristina Gunnarsdottir  
Eshe Shukura  
Ari Burton  
Ugyen Lhamo

Abstain:

Melanie Cox

Motion fails

Leanna moves that we approve the transfer of up to \$67.5k.

Dina seconds.

Nathan moves that we table the FiCom Funding Survey,

Leanna seconds.

Window Limiters in Greenwich

They may actually be more annoying than functional, as residents have mentioned.

Josiah encourages Community Council to talk to Larry Archey (Associate Director of Facilities and Grounds), Nancy Apple (Director of Environmental Health and Safety), or Beth Carmichael (Director of Compliance and Risk Management for Five Colleges Inc.).

Student Dissatisfaction with Mod Food Disposal

Several students have complained about the amount of food that has been thrown out by the college, as well as some personal items.

The Dean of Students Office has received a lot of angry emails from parents.

There was contention, however, amongst members of Community Council. While some of us were very glad that the food was thrown out, others were not.

The college has responded quiet well, however, with the reimbursement of \$150 for mods with one refrigerator and \$200 for mods with two refrigerators. The college has also put out a

claims form for non-food items.

Would it be possible to offer students meals at the Dining Commons, as we all may not be able to get to Stop & Shop immediately? Only a few, of course, it's not like the food that was thrown away was going to "last us 20 years, bro."

May it have helped for students to get a warning, through the interns: "Either clean out your refrigerators or we will do it for you." A warning may have helped students who were unaware of the repercussions of non-powered refrigerators.

What about organizing some sort of bus transportation directly to Stop & Shop?

If we write a letter, we cannot sound like we are complaining. In fact, the first page should be a massive THANK YOU to all of the workers who helped maintain our campus over the Snowpocalypse. Some may have had the time to think about what they threw out of our refrigerators, but others may have been thinking about their own homes.

Our letter must be focused on creating ideas for the future – a contingency plan. After all, we have friends, on other campuses who did not get reimbursed at all.

Leanna moves to adjourn the meeting, Eshe seconds.

## COMMUNITY COUNCIL

Minutes

Working Meeting

Tuesday, 15 November 2011

3:30pm – 5:00pm

Community Council Office

Attendance

Nelson Hernandez

Eshe Shukura

Ari Burton

Nathan Whitmore

Devin Morse

Connie Hildreth

Jimmy Lovett

Ugyen Lhamo

Dina Spanbock

Grace Donahue

Camille Serrano

Nora Nalle

Kwaku Yeboah Antwi

Melanie Cox

Group Discussion

There have been cases, throughout semesters, of subcommittee liaisons who have not been completely reliable. This may have less to do with the individual and more to do with the structure. We have also recognized that all Community Council members have not been involved in a subcommittee, as bylaws state.

From the beginning of this semester, however, we've been

deciding upon the specific responsibilities of all members of Community Council – this includes the responsibilities of specific at-large and house representatives. The major reason why these representatives have not followed current bylaws is because there was an understanding that our own bylaws were being changed.

Until now, we've continued tabling this topic and therefore have not been able to come to an agreement on how we should handle subcommittee involvement by the members of Community Council. It is important to note that these discussions began on October 4th, 2011. After that, we have gone back and forth in and out of business and working meetings trying to come up with a solution.

The most recent suggestion has been of the last working group. They suggested that all Community Council representatives – excluding officers – be mandated to join a subcommittee. Other clauses were discussed at our last meeting.

There seems to be some confusion, however, over what joining a subcommittee would entail. Would we join subcommittees as full or non-voting members? If the idea is to be only nonmembers, then current members who are full members in other subcommittees may be forced to join another committee – one as full members and another as nonmembers.

To avoid this over-thinking, think of "joining" as becoming a full member. Thus, if you're already a part of a subcommittee then you are fulfilling the requirement.

On another note, when would we be able to start enforcing anything now? We are at the end of the semester, and most Community Council members will be resigning after this semester. Therefore, it does not seem like many will be joining a subcommittee.

## PHILOSOPHY OF BIAS

What would be some of the biases that would be caused by mandating representatives to become full members of subcommittees? Who would we be representing, if we were both housing representatives but also full members of a subcommittee?

Any sort of bias could be created. Full member or not, once you begin attending a subcommittee meeting you will get to know the people and the norms of that group. Voting privileges or not, your presence will create an inner bias.

Are we all capable of making a distinction between who are we representing at which time? At Community Council meetings, one should be representing their elected area.

We must remember, the whole point of having this connection is because we want to be more aware of the goings-on in subcommittees. A Community Council member is allowed to do whatever they want. Many current members are full members of FiCom. Does that mean that this council has a strong pull towards the desires of FiCom?

As a Community Council member, your role is clear: to represent the students of your elected constituency. If you are mandated to join a subcommittee, you may feel some obligation, in your role, to represent that group as well.

Are we conceptualizing this as an extra responsibility of our roles? It seems like it is more efficient to solely think about this as improving communication.

We must also take into account the doubling and tripling of roles placed on individual students. Our workload, in general, is much more extensive because of this.

## SUBCOMMITTEE LIAISONS

What is the role of the subcommittee liaison? Can a Community Council representative attend subcommittee meetings and reportback on their operations as a subcommittee liaison would? In the past, there have been subcommittee liaisons who were detached from the activities of Community Council and would come in, give their reportback and feel completely uninvolved in the rest of Community Council business. Would it be beneficial to remove this position?

Although a student is responsible to their own constituency, what if, for example, there was a situation in which a representative's role as a Community Council member and a subcommittee member would contradict, in voting. If, for example, Prescott House had requested to buy new couches, from CoCD, and were not approved, what would be the "right way" to vote if this matter were brought to Community Council and the Prescott House representative was also a member of CoCD – aware of why their subcommittee did not approve the request, in the first place. Would that member represent the needs of their constituency, or would they vote in line with the previous determination of their subcommittee? If they are supposed to vote for their constituency, then who will be in charge of representing – or voting in line with – CoCD, if there is no liaison?

What about the members of your subcommittees who are also Prescott House residents – contingent on their being any? One would assume that their decision is an informed one which should be respected within Community Council. How would the Prescott House Representative, in this case, be voting for their constituency – as subcommittee members are also members of the community.

Assuming that we keep the subcommittee liaisons, what do we do about Community Council members joining subcommittees?

As we have brought up before, the point of this was to create cohesion between Community Council and its subcommittees. If all members were mandated to join a subcommittee, then each subcommittee could decide to appoint a current Community Council representative to also be their subcommittee representative.

In this case, these individuals would have two distinct roles – liaison and elected representative. How would this facilitate role confusion we are worried about?

## FINAL POLICY CHANGES

Under current bylaws, every member of Community Council is required to join at least one subcommittee. Why are we not enforcing this bylaw? Why have we forced there to be subcommittee liaisons, at Community Council meetings, but not vice versa?

Article 2, Section D, Subsection 1, Item c, of the current bylaws of Community Council, states that all members have a "required membership in at least one subcommittee of Community Council."

Would it be productive to exempt officers from this

For future reference, students who have conflicting times with subcommittee meetings should work with those subcommittees on case-by-case scenarios. In CoCA and FiCom, there are members who are only able to attend once a week, but maintain membership by never missing more than two consecutive meetings.

It will be the Vice Chair's responsibility to check that members are regularly attending their subcommittee's meetings. Checking membership can be as easy as going through group meeting minutes and getting that meeting's attendance.

#### Visit from Campus Police

Officer Earl Brown, of Campus Police, would like to create a similar working relation to that of last year's SafeCom. In past semesters, Campus Police has been able to get a lot of helpful student input on which things to give attention, from SafeCom.

Lately, there have been a lot of concerns, from the students, in the form of rumors or dissatisfaction with the name change. If it were possible, Earl would like to be invited to a meeting with the group that has received SafeCom's responsibilities. This would be helpful as last semester these meetings would serve as check-ins with the department and the current campus activities related to student safety and policing.

The Director of Campus Police, Bob Smith, has already come in to talk to us about the involvement of Community Council in an active collaboration with Campus Police.

CoCD, having received SafeCom's former responsibilities, is still currently writing their operating procedures or bylaws for this type of collaboration. They will keep in contact with Earl, as he has an office on Hampshire's campus, and invite him into a meeting. Soon after, they will create some sort of liaison role to Campus Police, from CoCD.

#### Working Meeting Time

##### GROUP 1

This group will be in charge of coming up with some sort of elections timeline. In doing this, part of this group will serve as the elections task force. Flyers and posts to the Daily Digest will need to be coordinated with the Communications Officer. Someone will need to record nominations as they arrive to the Community Council inbox, as has been done in the past. Most importantly, this group – the elections taskforce – must find a way to facilitate some sort of elections for the Community Council chair position.

##### GROUP 2

This group will create some sort of flow for the All-Community meeting. Whether this be a schedule with a documented speech, or just a list of topics that should be covered, they will come up with this format.

## COMMUNITY COUNCIL

### Minutes

#### [Unofficial] Business Meeting

Tuesday, 22 November 2011

3:30pm – 5:00pm

#### Community Council Office

#### Attendance

Leanna Pohevitz  
Nelson Hernandez  
Nathan Whitmore  
Devin Morse  
Dina Spanbock  
Eshe Shukura  
Connie Hildreth  
Jeremy Cone

#### Visitors:

Earl (Campus Police)

Without quorum, we are unable to call an official meeting to order.

#### CoCA Reportback

They are almost out of money, as it is getting close to that time when student groups can no longer request event funding, according to deadlines. They've set funds aside for JanTerm, but if they see a really cool event that needs to be funded for the end of this semester, they will use that pool of funds.

#### FiCom Reportback

They have begun arranging for signer hoodies. A contest is being conducted to collect student-submitted designs. The deadline, for submission, is Monday, December 5th.

Their budget is fairly on track. At the end of the semester, they will have more leftover funds than previously imagined. This mostly resulted from two things: a) Sports Co-op receiving institutional funding, as opposed to being funded through the SAF, and b) Hampshire Halloween produced more profit than was previously expected.

The current FiCom Representative, Melanie Cox [FiCom Director], can no longer attend meetings of Community Council. Most other FiCom members, however, are both FiCom officers and Community Council members; this will allow for sustained communication.

#### Five College Reportback

There was no meeting, of the Five College Student Coordinating Board this week. Next week, they are going to start judging the videos from the Five College Sixty Second Video Contest. They will also begin planning the spring orientation for new, incoming students, of spring 2012 – this won't cost as much as previously thought.

#### Elections Taskforce Reportback

Last working meeting, a group formed a timeline for elections. This timeline was given to the Communications Officer, Devin, who will advertise the events of this timeline.

Self-nominations will happen from Saturday, November 26th to Sunday, December 4th, at 11:59pm. The group decided that,

due to the short time period, we can only have self-nominations.

In previous semesters, when we have only conducted self-nominations, we have gotten about two or so nominations – total.

The nominations, of the Community Council chair, will be closed to the community and the elections will be open. This is because the chair should have a background within Community Council. In order to be the chair, one must have been involved, for at least one semester, in Community Council. The candidate must have also served, for at least one semester, with voting rights in a Community Council subcommittee.

#### Funding Survey

##### HAMPSHIRE HALLOWEEN

The survey asked everyone, through dollar ranges, how much money should be spent on Hampshire Halloween. Students weren't actually given a breakdown of how much it cost this year. In doing this, FiCom wanted to use statistical analyses to figure out how much students wanted to allot to Hampshire Halloween – purposefully not giving them a frame of reference. However, there is no strong statistical preference, in the data, to any particular range. There is a shift towards the lower end, though.

The frame of reference is important, for questions such as this. Before being a part of CoCA, Jeremy will tell you that he wouldn't have been able to tell you any range of dollars and cents for any event, approved by CoCA. Asking students for numbers of what they think something should cost seems like an inappropriate way to gauge anything. It might have been more useful to talk about the years that people felt were particularly strong and what about them was successful. This sort of follow-up survey may be more useful, for CoCA.

In previous years, there have been similarly framed questions. For example, in a past signer seminar, FiCom discussed the results of, "should we fund \$40k for Spring Jam or should we not?" What was the intent of a question such as this? It seems as though the purpose of these questions is to ask whether or not the students would like to spend less, overall, on these events. If this is the case, then it is obvious that most people – without a frame of reference – would ask to spend the lowest amount given. If most students asked to spend \$10k, on the event, how would we respond to that? One stage, two acoustic bands, etc.

Budgeting often begins from a set amount. Usually, funding bodies are given X funds for them to formulate a budget. The concerns, of the FiCom Financial Director, arose from some current budgeting practices, which have assumed that annual events will maintain a static number of activities at variable prices. The use of this survey question may gauge where students feel the X amount should begin.

Hampshire Halloween and Spring Jam have not, to our knowledge, ever been given strict, preliminary budget numbers. CoCA's only budgeting tool has been to compare their current budgets to those of previous semesters. It would be useful for them to be present during FiCom's budgeting of the SAF. It is difficult to budget for Hampshire Halloween with no long-term standards of practice.

Under the lower end of the survey options, how do we discern between respondents that do not like Hampshire Halloween, in general, and those who would like the same services for a lower cost?

Every year, the students are surveyed and we, as well as CoCA, discuss which things are essential to Hampshire Halloween. In the past, however, we have not always been able to meet the requests of the students. We have been asked, by previous survey respondents, to reduce our spending on fireworks, for example. In this specific case, fireworks were still booked by a college staff member because "the community [outside of Hampshire College] enjoys them." There is often an outside authority or historical context that makes it difficult to implement survey responses.

An ideal survey might include the differences between the costs and services of minimum lighting packages, for example, and the packages used recently. It could also include the benefits of fireworks or searchlights. After we have our feedback, however, students will have to deal with the suggestions that they put forth. If the budget is radically lowered, they will see an apparent difference.

How would a lowered budget affect ticket prices? Obviously, they would be lowered if the event's total cost were to be lowered. Would we even sell tickets? How would this affect the inclusion of Five College Students, at Hampshire Halloween?

Three years ago, as the Community Council chair, Alex Torpey made a deal with the Five College Coordinating Board. There is a historical context for everything.

According to the open-ended responses, of the funding survey, some students believe that Hampshire Halloween produces a profit. Do they believe that their \$20 tickets pay for the entirety of Hampshire Halloween?

It's clear that the students are unaware of the negotiations involved in organizing Hampshire Halloween. While we may not want to bias them with complicated frameworks, for these surveys, they must all be aware of this basic information.

CoCA has debriefing sessions with the CLA, event services, etc. After major events, it may be incredibly useful for them to hold a larger session with the entire community, in the Main Lecture Hall. They could discuss the current year's budget, reported incidents and their plans for the future. This could be a great forum to gather student feedback.

#### UMASS FINE ARTS CENTER

About 76% of students reported that they had never used the UMass Fine Arts Center. 22% reported that they used it less than once a month. Only one respondent, out of 99, reported using it 1-4 times a month. From these numbers, we can infer that it is not a very popular resource, but, in lieu of this 22%, can we get rid of it altogether?

This may be a really big gap, in response options. For example, once a month may be too often for students who have only ever used it once or twice – ever.

The majority of responses, from both users and nonusers, expressed a desire for FiCom to continue allotting money for the UMass Fine Arts Center.

If we take into account the people who reported to have used the center, which are 23 total, it is not worth paying \$9k annually for these individuals to receive a \$5-\$10 discount. 23 students x 12mo. x \$10 discount per admission, once a month = \$2,760. Are we losing the difference, on average, every year?

If you add the amount of people that requested to reduce this

funding, but who would like us to continue providing a discount for those who use it, to the group of students who wish to cut this funding altogether, you would have a majority that would prefer for this policy to be changed.

If we decided to cut this funding, we would have excess funds. Could we find a useful place to use these? It could be used for a multitude of projects. Students don't seem to know that they can get away with asking for things that would be beneficial for the entire community. For example, revamping the gym equipment in the RCC, or asking for some space heaters, as Leanna has, for the Airport Lounge. It seems like it would be much more important to spend the money on our school than another one.

Is it possible, if we cut funding altogether, that we add a clause to the SAF guidelines, which would allow for students to be reimbursed, partially or entirely, for admission to events at the UMass Fine Arts Center?

Unofficially, we have reached a consensus. We would like to discontinue any further permanent funding of the UMass Fine Arts Center. At our next meeting, we will declare a motion and discuss ways to announce our decision to the community. We will also think about how to minimize any effects on students who use this center frequently.

#### HOUSE INTERN EVENTS/FUNDING

These responses were not very revolutionary. It turns out that a statistical majority of students actually attend events put on by their housing interns. No significance was found regarding whether or not students desired to change funding for the interns.

#### Subcommittee Membership Clause

We were planning to vote on our previous meeting's decisions, but we're unable.

#### Contingency Planning for Student Evacuations

Leanna actually sent a letter, as the Community Council chair, to Dawn, the Dean of Students, and other relevant members of the college. In this, she outlined some of the topics that we discussed at our post-Snowpocalypse meeting.

#### All-Community Meeting

#### WHAT HAPPENED?

Confusion arose around 2pm, last Thursday. It occurred to Devin that a combination of the Hampshire student walkout, the Judith Butler talk, and the Thanksgiving dinner may affect the All-Community meeting's attendance. Thus, he emailed the listserve about the possibility of cancelling the meeting. After a couple of emails, it seemed as though everyone was willing to cancel it. After that, the officers decided, in a different chain of emails, to continue with the event but to change the structure.

At the event, the officers showed up late and prompted an early non-officer member to post that the event had been cancelled. After the officers arrived, 15 minutes late, they removed the post and stayed at the event until 8pm. The pizza arrived around 6:45pm and there were a lot of leftovers, which were taken to the library for the students there.

#### FUTURE OUTREACH

"What are we going to do about advertising on this little campus?"

If we just interacted with the community a little more, we may be able to spike some interest in students, towards Community

Council. At the All-Community meeting, we talked about ways that we could do this. For example, if we went up and down dorm halls with cookies or other treats we could talk to some students at their doorstep.

Last year, CoCA did "CoCA Caroling!" They caroled through Greenwich and Enfield with cookies and such. Although, of course, there were connotations to Christmas and religiosity, it seemed like a nice way to interact with students.

During peak class times, Community Council could set up tables in classroom buildings with cups of coffee, maybe small snacks. This wouldn't necessarily be interactional, but it would be a nice gift, from us to the students.

Although it is nice to just give people food and such, it would be most productive to take advantage of opportunities for people to talk to Community Council. We could get feedback or hear student concerns.

Is it possible to coordinate birthday surprises for students? For legal and fundamental reasons, we should probably ask students for their birthdays. Although we could use a variety of technological resources, including Facebook, to gather this information, we may encounter students who actively don't celebrate their birthdays or wish to maintain high levels of privacy. Thus, ideas such as "StalkerBot" cannot be implemented.

We could hand out a small flier with the following format:  
Preferred Name: \_\_\_\_\_ | Date of Birth: \_\_\_\_/\_\_\_\_/\_\_\_\_  
/\_\_\_\_ | Box Number: \_\_\_\_\_

It would be cool, for this semester, if we could plan another miniature golf-like event. How about a bowling trip? Leanna's volunteered to plan this, at our next meeting.

As an example, Smith College has a "Free Museum Day," in which they load up a bus, of only Smith students, and travel to museums in Boston, New York, etc.

Also, many students have mentioned, "why don't we have a Mountain Day?" Of course, there are the mental tortures that arise from those, but there are so many great places and landscapes that Community Council could use.

Quabbin Day! The Quabbin is a water reservoir with a history that can be seen around campus, in the names of our mod villages. We could have a teach-in, on this history, along with an actual trip to the reservoir.

In the past, we've attempted a "Taste of Amherst." However, it is very expensive.

How about a campus-wide bookswap? Individuals donating books, for the swap, would receive tickets for each of them - minus one. On a certain day, in a central location, the books would be set-up for everyone to claim one book per ticket. The remaining books would be donated.

#### Window Limiters Discussion

Nathan was unable to get someone to come in and discuss the window limiters.

#### Green Mountain Security Services

At Queertillion, there was an incident in which one of the crowd managers yelled at a student who was taking off the "Men" sign from one of the bathrooms, in the dining commons, using a clipboard. She was startled and ran inside that bathroom and the guy followed her. They were the only ones inside of the bathroom,

so you can imagine the situation when he pointed at the door and said, "Get out." The student was very upset, afterward, and the QIPOC signers had a conversation with the crowd manager. They gained that the company had no idea of Hampshire's "bathroom politics" or other community norms. That was this past Saturday. This Monday, a student brought this to the attention of one of the deans. At the dean's meeting, with Campus Police, they discussed the issue and Ray LaBarre, the Assistant Director of Campus Police, will talk to the owner of the company about this mishap.

Leanna has met multiple times with Campus Police, on the issue of the Green Mountain security company. At an event, for which she was the student event monitor, one of these crowd managers walked around smelling everyone's cups and soda cans. He was very condescending, to her, as well as to many of the students. On one instance, he stopped a student with an empty PBR can who was heading towards the recycling bin. After yelling, at the student, he told him and all of his friends to "get out!" [similarities?] After Leanna brought to his attention that the student was only recycling it, he said "He wasn't even 21." This brings up a very important fact: STUDENTS OF ANY AGE MAY RECYCLE.

They have been contracted for a year, but they do not seem to have been given any materials on the community norms, of Hampshire College. We are NOT a nightclub, and thus the rules that they are applying, to college events, are completely out of line.

Because this is mandated by law, we can write a pamphlet, for them and other security companies, with an abridged guide to our community norms. The CLA has contracted them for a year, so this could be our only recourse for the time being.

Another option, for the future, is to pay Hampshire College students - must be at least 21 years of age. The SAF could pay for these students to take the month-long course that is required to be a fire marshal. This would be a permanent license.

If we begin to train students, at the end of this academic year, we may be able to substitute any future contract renewal with our own students. Could this be merged with the Campus Police event monitors? In this case, it would create a very decent on-campus job for students with or without financial aid.

For the time being, how can we make it known that these incidents may not continue? Even if we create a kick-ass pamphlet, they may not read any of it. Thus, how do we express our discontent, while creating something that can be given to Green Mountain, and making it clear that we must be included in any future contract agreements?

We should run anything that we write by Campus Police. They may sign on to it.

#### Stipends

The CLA needs to begin processing stipends, for the officers of Community Council and its subcommittees. The names of all subcommittee officers were sent to the inbox at the beginning of the semester. These are the students that will be eligible for stipends. They must explain how they will be taking their stipend: In full, partially, or none.

There may be issues with confidentiality, so Nathan has agreed to create an email that is separate from the Community Council email or his own. From this account, he will email eligible officers

and ask how they would like to receive their stipends. They will have until December 1st, when FiCom will submit a fund transfer request, for stipends.

# Letter

submitted by S. Gaines Blasdel

For Immediate Release.  
December 1st, 2011  
World AIDS Day/Day Without Art  
#DecolonizeBathroom

To Whom It Does Concern,

On Thursday, November 17th, a gender-based hate crime occurred on Hampshire campus. Following the assault, there has been a lack of proactive administrative support of those harmed. Sadly, this is not the first anti-transgender hate crime that has occurred on this campus without a satisfactory response from administration#. We are a group of students concerned with the safety and health of our community. We have been humiliated, betrayed, and made to feel afraid in our own community spaces. We also feel like the college's response has perpetuated the notion that our oppression is not real. We are enraged, and now is the time to take action. That is why we now turn to you, whom this does concern, to call for an appropriate response to this incident and for a more just environment for transgender# and cisgender# members of this community alike.

During our Performing Identity class, three of us were rehearsing a performance in the bathroom marked "bathroom with urinals" in the Music and Dance Building. Among other identities that the students who were in the bathroom hold: a white transsexual man, a genderqueer person of color, and a Jewish cisgender woman. A white cisgender professor came into the bathroom, yelling and verbally assaulting the students, insisting that it was a men's room and that they must leave. Despite the students' attempts to inform him that the bathroom was in fact designated as a gender-neutral facility, the professor continued to shout, threatening to call campus police and disrupting a performance by guest artists in the Recital Hall.

Other Performing Identity students working on their projects heard the shouting and came to the bathroom. One student asked the professor for his name. He refused to answer, instead yelling "you know who I am" and that the student could "read it off my door." He then stormed off, knocking into another student, and made a loud and public phone call to Campus Police with his door open. He told Campus Police that there were "three girls in the men's room." He also referred to the bathroom as "his bathroom." This event is clearly in violation of the college's non-discrimination policy.

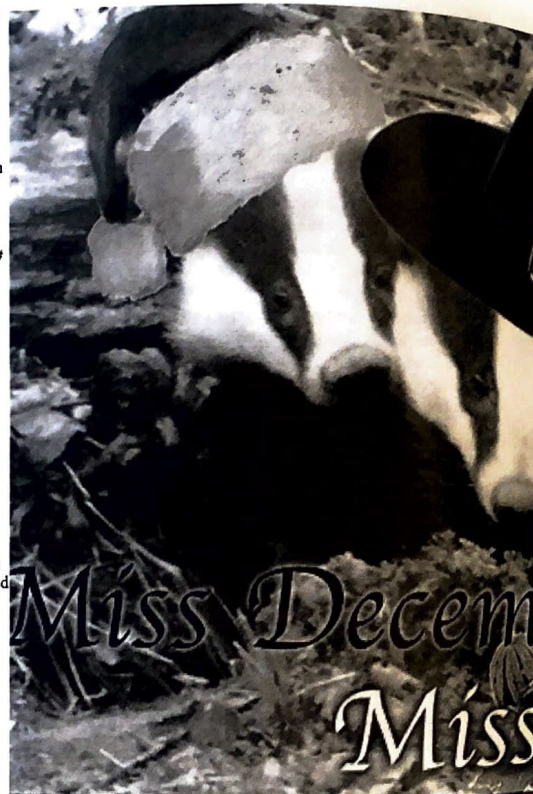
Contextualizing this incident

This incident and its aftermath have reproduced violence and reinforced oppression. For those with historically privileged identities such as whiteness or cissexuality, the bathroom may be viewed as a safe space. But let us not forget that bathrooms have historically been contested spaces; for example, racially segregated bathrooms served to uphold white supremacy under the Jim Crow laws.

We see the connections and intersections between racial

oppressions and gendered oppressions. Gendered bathrooms have historically upheld discrimination and psychological violence against people whose identities don't fit into the gender binary, producing and reproducing gender policing. For those whose genders are viewed as non-normative, gendered bathrooms are a space in which gender policing and physical violence are imminent threats. This constant threat of violence has created a deep psychic wound which prohibits many individuals from feeling safe while doing something as simple as urinating.

Gender neutral bathrooms have been designated across campus (and beyond) to acknowledge the multitude of gender



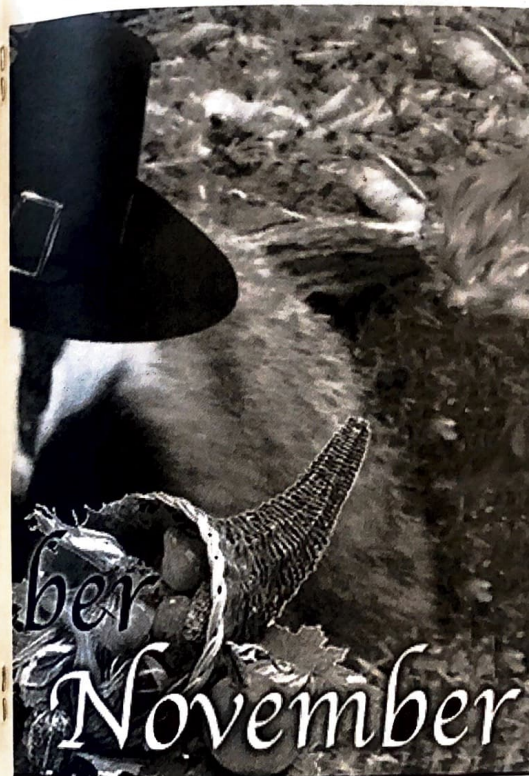
identities and to protect the well-being of the community. In fact, the designation of these gender-neutral facilities was institutionally supported as one of Hampshire's first trans-inclusive gestures (though the policy has not been actively supported or implemented). Therefore, it is deplorable that one of Hampshire's own faculty perpetuate such an act of identity-based discrimination. Equally deplorable is the fact that his colleagues and administration have urgently moved to address the issues

of oppression and power that underlie such an act and make it possible in the first place.

Administrative Failings

In this hurtful situation, we as a class feel that our concerns have not been adequately addressed. Through their passivity and inaction, the administration is failing to protect the safety and well-being of their students. The institution is demonstrating its complicity with transphobic violence, thus compromising the emotional and physical safety of our the greater community.

We, the students involved in the incident, reported it to Campus Police as verbal assault and pursued the official



communication channels provided to us by the Student Life office. We arranged a meeting with multiple deans, including the Dean of Student Life, the Assistant Dean of Faculty, the Vice Presidential Appointment for Diversity, the Dean of Community Advocacy, and the Dean of Interdisciplinary Arts. We were informed of various accountability processes that could possibly apply to the situation. We were told that a "No Contact Agreement" would be initiated and to continue with class as

usual.

We clearly expressed our needs as survivors of trauma and trusted in the channels presented to us to take care of our needs. However, as there is no clear process for grievances brought by students against professors, the administration was unable to ensure our safety as evidenced by further contact with the perpetrator during a class meeting eleven days after the incident.

While following up with the report, Campus Police made it clear that they do not understand Hampshire's bathroom policy. Officers referred to the situation as a "misunderstanding" multiple times, leading us to believe that, had physical violence ensued, our safety could not be ensured. It is clear that the institution has not prioritized communicating with Campus Police about the safety of transgender students or the designation of the bathrooms. Additionally, it is of great concern that Campus Police should consider this a "misunderstanding" when in fact it is a clear act of discrimination.

To our outrage we have been told this is an issue of use of space, not identity. However, the violent and specifically gendered language used by the perpetrator makes it absolutely clear that his anger stemmed from the perceived genders of the students and not from their use of the space. It should also be noted that, though the class had been utilizing multiple spaces of MDB for various performances throughout the semester, it was not until this confrontation that their use of space was called into question. Finally, there are at least four other bathrooms within the building that the perpetrator could easily access, including a single-stalled restroom.

To add insult to injury, instead of honoring the request of the survivors that the perpetrator be absent from MDB during the remaining classes, Hampshire's deans asked that our entire class be relocated to FPH for its remaining two weeks of classes (students have refused, and class will remain in its intended location).

Hampshire has failed to protect its students, instead prioritizing the emotions of the perpetrator above those of the survivors of his hateful language and inappropriate anger. The handling of this by administration has jeopardized both our emotional safety and our academic processes. Additionally, the incident itself, coupled with the deans coming to our class to talk about the incident, has now taken up five hours of our already scant class time since November 17th.

Since the administration has made it clear that those who have experienced trauma need to advocate for themselves yet again, here are our demands for accountability from the institution:

- \* Immediate written policy clarification, and mandatory all-community education, around the rights to and necessity for gender neutral bathrooms on campus
- \* The adoption of a strict and clearly delineated adherence policy, including penalties for non-compliance, to be included in the 2012-2013 Hampshire College Handbook
- \* Clear and consistent signs on all bathrooms
- \* Clear community accountability processes for students bringing grievances against staff and faculty, using the Community Review Board as a model

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\* The ability to continue to use the space as we have been this semester with no further invalidation of and barriers to our academic work

\* We ask that the perpetrators of harm be held to the community norms as laid out in Non Satis Non Scire\*, regardless of and indeed, particularly because of his position of authority. We ask that this take the form of a transparent accountability process.

### Call To Action

We are students with diverse identities, backgrounds, and experiences who strive to be comrades to each other in struggle and who have come to believe that this is a vibrant and dynamic community, home, and place of learning. We like to think that this is a space in which we all work to improve the ways we engage with ourselves, each other, and society. Sadly, there is growing disillusionment amongst those of us whose bodies and identities have been actively discriminated against in this space. The bathroom is not our only contested space! As trans and gender non-conforming people on this campus, we experience harassment, discrimination, violence, and inadequate service everywhere from Saga to Health Services, from our classrooms to our mods. Therefore, we are no longer convincing ourselves to patiently wait for change. We are fed up and ready to take action.

We, the survivors of chronic and acute traumas, ask for your compassion, your rage, and your allyship. We ask you to listen to our needs as we have listed them and work toward active allyship in the process so that the onus for education and change does not fall exclusively on the traumatized. We suggest you start with the Six Rules For Allies from our class syllabus\*. We will be releasing further information about our plans as they crystallize. In the meantime, we ask that you heal the campus climate by educating yourself on issues of oppression, especially regarding trans and gender-nonconforming people, and speak out about this incident and the larger issues involved. Help us to transformatively heal the site of trauma!

The creation and protection of gender neutral bathrooms as institutionally and consistently recognized spaces are crucial to our survival and health. It is not a "men's room," and men look and love and move and piss in a lot of different ways. Get used to it, or get out. Urine in our space.

Sincerely,

The pissed upon

Six Rules For Allies, by Omi Osun/Dr. Joni Jones:

Rule #1:

Allies know that it is not sufficient to be liberal. In fact, the liberal position is actually a walk backwards. The politically liberal position is the hegemonic force of the academy and carries with it all of the numbing characteristics of any hegemonic force. Hegemony blinds us to what is hiding in plain sight. The liberal position supports the status quo of the academy which means that racism, sexism, homophobia, the perils of nationhood, and a commitment to class structures cannot be undone in the academy—unless we move toward a radical rather than liberal position.

This first rule reminds me of the powerful ideas of scholar Joy James who makes a critical distinction between a soldier and a warrior. The soldier works for the state—and therefore supports all that that implies. The warrior works for freedom. Allies must be willing to be warriors, and risk the support of institutions in our joint move toward deep liberation.

Rule #2:

Be loud and crazy so Black folks won't have to be! Speak up! Say it! Name it! If you are male, YOU be the one to tell your department chair that the women's salaries in your department must be brought line with those of the men. If you are white, YOU be the one to advocate for the qualified grad student of color applicant over the qualified white grad student applicant. If you are straight, YOU be the one to attend the President's speech tomorrow at 9:00 am when he speaks about partner benefits at the University of Texas. If you are Christian, YOU be the one to be sure that Muslim students have safe accessible places on campus for their obligatory 5 times per day prayers. This does not mean being wreckless, strategizing is always important (as we will see in the next rule). Speaking up does mean being willing to relinquish some piece of privilege in order to create justice. Allies step up, they do the work that has left others depleted and weary.

Rule #3:

Do not tell anyone in any oppressed group to be patient. Doing so is a sign of your own privilege and unconscious though absolute disregard for the person with whom you are speaking. Remember, it was a number of white ministers in Atlanta who advised Rev. Martin Luther King, Jr. to be patient in reacting to U.S. racism. This call for patience prompted Kings "Letter from a Birmingham Jail." King wrote—

"We know through painful experience that freedom is never voluntarily given by the oppressor; it must be demanded by the oppressed. Frankly, I have yet to engage in a direct action campaign that was "well timed" in the view of those who have not suffered unduly from the disease of segregation. For years now I have heard the word "Wait!" It rings in the ear of every Negro with piercing familiarity. This "Wait" has almost always meant "Never." We must come to see... that "justice too long delayed is justice denied."

Patience is not a political strategy. It is a diversionary tactic. It is a patronizing recommendation made only by those who do not believe that oppression is killing us all.

Do you think that UT has doubled the number of Black faculty on campus since 2001 because we all waited for departments to see the light? If your answer is yes, then you are in need of very serious ally training.

Planning while appearing to wait, is a strategy. Allies, plan with us. And I won't say anymore because it would undermine the strategizing that is taking place while I am delivering this speech.

Rule #4:

Recognize the new racism, the new sexism, the old homophobia. It is institutional and structural. Learn to walk in a room and count the people of color—and know what you know. The absence of people of color in any space cannot be accounted for by chance or accident. Learn to see how many women are

in charge. The absence of powerful women in any space cannot be accounted for by chance or accident. Learn to see and feel those spaces that are unsafe for queer people. The absence of queer people in any space cannot be accounted for by chance or accident. Allies know that racism, sexism, and homophobia are real and NEVER tell people, "You could be wrong, you know?" Such a statement presumes that you have greater insights than those with lived experience inside of multiple oppressions. Recognizing the new racism, the new sexism, the old homophobia means listening, means acknowledging that these oppressions have not been honestly talked about enough. Playwright and novelist Pearl Cleage demands that theatre be her "hollering place"—a space where Black women can tell their stories. In her "hollering place," everyone is welcome IF they are willing to truly listen to Black women and feel with the density of our lives. Feeling with the person to whom you are speaking, means NOT offering an objection to the gashes of racism or sexism or homophobia that she or he has shared with you—even if holding onto your objection leaves your tongue bloody! In 48 hours, after contemplation and reflection, after those experiences have had a chance to germinate in your experience, you just might feel inside rather than outside of that person's experience. Allies know how to spot oppression and to support others as they reveal their wounds.

Rule #5:

When called out about your racism, sexism or homophobia, don't cower in embarrassment, don't cry, and don't silently think "she's crazy" and vow never to interact with her again. We are all plagued by racism, sexism, and homophobia. Be grateful that someone took the time to expose yours—remember, exposure allows the wind to whip away isolation and fear. Exposure is a step toward freedom. Allies welcome an opportunity to see how their choices, ideas, words may be erasing those around them. It's not about your intent—that you did not intend to be sexist when you consulted with men rather than with women even though the women were in charge—it is about the effect—the damaging effect your choice had on others, the reinforcement of patriarchy that your choice made. Allies want to know when they have been contributed to the very oppressions they oppose. Allies know they are not above reproach.

Rule #6:

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Allies actively support alternative possibilities. Some of us publish in nationally recognized journals our departments do not know or respect. Some of us write in poetic or non-standard or elliptical styles as a matter of choice, not ignorance. Some of us paint our truths rather than write them. Some of us teach with a loose map. Because allies believe "the master's tools will never dismantle the master's house," allies consider the transgressive power in alternative academic strategies, a power that works to undo patriarchy, white supremacy, the insatiability of capitalism, and heterosexism. Supporting alternative possibilities is the only way we can all dream ourselves into the world in which we want to live.

In solidarity,  
#OccupyBathroom

NOVEMBER 29TH 2011

DEAR COMMUNITY,

I stepped down as Community Council Chair for Spring 2012 so I will be able to graduate on time.

Starting in February I will be missing my first council meetings in four years...weird.

IT'S NOT YOU, IT'S ME/DWIII

I DON'T love you any less - and I hope your feelings about me haven't changed.

You can still email me your rants and raves [type] I just have less of an audience to address them in front of...

jeanna jade perez

SO SELFISH PLUG: I'd still LOVE to speak at graduation... (p.s.) p.p.s. I love the Omen and intend to contribute more this last semester!

## Section: Hate

### Cairns in the Woods

Shane MacIntosh

Who is it that continues to stack cairns out by the goose-necks in the creek? These unnatural pilings, which seem to me to stand for no good reason, are as annoying to come across as they are confounding. They are annoying because I would like to be able to forget, if only for the length of my walks, that I am not surrounded by people and the contrivances of people. They are confounding in that as much as I would like to, I cannot understand the sentiment that inspires people to stack rocks in pretty places. Are they motivated by a spiritual sentiment, and pile-up rocks to make record of where they felt some peculiar mystical twinge? Maybe they are trying to express their oneness with nature and, not knowing exactly how to go about doing this, have settled on gathering up stones and stacking them one on top of the other. In either case, their actions pretty much guarantee that nobody else will ever again feel the same way about whatever particular spot moved them, given that that place is now buried underneath a midget castle of small rocks. But perhaps that is indeed the goal. It may be that with the making of each cairn, its builder feels he or she is planting a small flag in the earth, that he is -like some dog pissing on a fire hydrant- annexing that spot for himself, staking claim to what is his, to what is private and not shared.

Well, whatever. I don't give a shit why you do it. Just stop it. Until you do, I will continue to knock them down and scatter them around. Entropy!



Scarf

Ben Batchelder

## Section: Lies

### Story

Cecil Corson

It's 2 AM and I thought it would be funny to submit a random story from my life to The Omen.

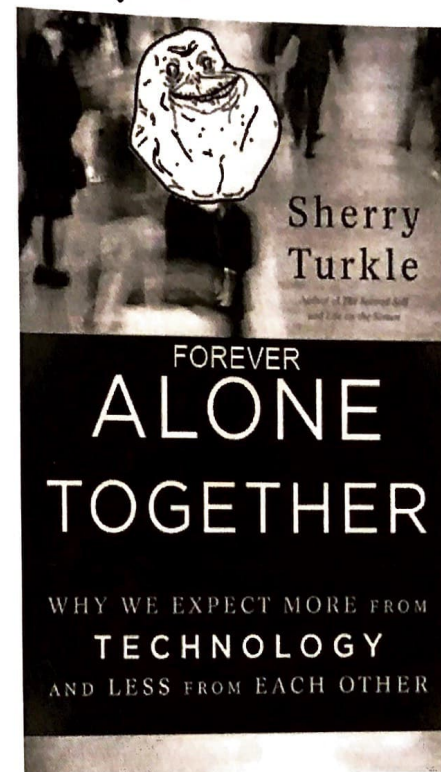
So there I was, naked underneath my friend T's younger brother's bed. Bleary-eyed and momentarily unaware of where I was, it was early morning, around 7 AM. I had just woken up. Though it was a warm summer morning, I had been cold and naked underneath that bed for several hours. I wiggled my way out from under the bed and stood up to find my friend Janice sleeping naked on the proper side of the bed. Cold, hungover, and slightly bewildered, I crawled into bed with her and snuggled under the sheets. As I drifted back to sleep, I tried to place the events of the previous night together. It went a little something like this:

So there I was, naked and sitting against the wall in friend T's younger brother's room, watching my friend Janice get double penetrated by T and Shana. My co-worker Blaine was also naked, mouth agape and sitting against the wall. We gazed awkwardly into each other's eyes for a moment. As I listened to the sounds of ecstasy emanating from Janice, I thought about how funny it is that this was all happening. Only a week or so before had we joked about having a workplace orgy, (as we all worked in the same place), and somehow it was finally happening.

A week later, we were all spending time with Shaun, another co-worker, casually discussing how chill our boss was. He laughed and said, "Yeah, one time I was hanging out with him [our boss] and he said, 'If at the end of the day, my employees aren't getting drunk and having sex with each other, I'm not doing my job.'"

If only the boss could have seen us, he would have been so proud.

\*Names have been changed to protect the identities of people you'll probably never meet



Jonathan Gardner

# *Let the Indians be dam(n)ed!*

Marilyn Batchelder

submitted by Ben Batchelder

*My grandma has been writing her life in essay form and someday she might publish them. This is my favorite story of hers. Please read it and let us know what you think!*

I pondered for a while the use of that irreverent title. I stayed with it because it expresses a fact: in 1954 the U.S. Government through its Army Corps of Engineers, was in the process of building the then-largest earth filled dam in the country near Ft. Berthold, North Dakota, creating a lake that would back up and cover all of the historical remains of "Like a Fishhook Village," and Elbowoods, the current community on the Ft. Berthold Reservation of the Mandan, Arickara, and Hidatsa peoples. It also expresses the powerlessness of these native Americans in The Three Affiliated Tribes, who had fought the location of this dam through all the means at their disposal, including sending a team of tribal elders to Washington to accompany the Rev. Harold Case, the pastor of the Congregational Christian Church on their territory, to speak with their Congressman. They presented an alternative plan in which three smaller dams would be constructed farther up the Missouri River, flooding only badlands and providing better flood control. They got nowhere. The decision to build the one huge dam had already been made. "Let the Indians be damned, for they are just a group of poverty-stricken farmers who, after all, have no political power and could just be relocated to higher ground," they might as well have said. Never mind the fact that their villages with their burial grounds had been occupied by their ancestors for generations, and that all the rich river-bottom land had been successfully farmed long before the presidency of Ulysses S. Grant when Congress had formed the reservation and had deeded its land to the tribes "in perpetuity." It would now be inundated forever. From the point of view of the U.S. Congress a treaty with an Indian tribe was an act of Congress and could therefore be renegotiated by a new act of Congress. From the point of view of the tribes, the formation of the reservation was based on a treaty between

sovereign nations, a promise with permanent legal standing. The formation of the dam broke a legally binding international contract as they saw it. Contracts with mere Indians, it seemed, were not meant to be kept.

Dick and I became aware of this poignant, infuriating situation when we decided to take on the leadership of a Congregational Christian Service Committee work camp on the Ft. Berthold Reservation in the summer of 1954, the summer we graduated from Yale Divinity School. We were determined to make our lives count for something, and we chose this venue for service, little realizing what we would encounter. We were to be in charge of about fifteen teenagers and young adults, ages 15 to 22, who were there with us for an adventure, for service, and, in at least one case, to get away from home. We were to build our own campsite, setting up four tents in the middle of a mown area in a wheat field: a tent for girls, a tent for boys, a small tent for the two of us in between, and then a large kitchen/eating tent nearby. Above us, only about 100 feet away, was a very large water tower to serve the needs of a new school being constructed nearby. The tower gleamed in the bright hot sun of the long summer days, and attracted the brilliant shafts of lightening during the frequent summer downpours. If we climbed up a ladder on the tower we could see 360 degrees all around, flat golden fields with not a tree in sight anywhere. All around us swarmed millions of mosquitoes, so many that I wondered if they would, in the end, drive us out. At the end of a week I was covered with the large welts of mosquito bites to which I had become allergic. We would spray the eating/cooking tent with mosquito killer each night, close the flaps on the tent securely, and then in the morning we would scoop up the dead insects, measuring them by the cupful. We soon realized that it would not be a relaxed and comfortable summer.

The location of our campsite was adjacent to the newly moved Congregational Church and its parsonage, structures that had been in Like-a-Fishhook Village but now had to be located on higher ground. The church was in position when we arrived, but the house was in process. The moving crew had lowered half the house off the huge flatbed truck, but then 5:00 p.m. came, and their work day ended. They

left the house on a crazy tilt for an entire weekend, which added considerable damage to the walls and flooring of the structure. It was the job of our group, working under the guidance of one professional carpenter, Mr. Shultz, to add a room to the church, replace the roof of both structures, repair all the walls and floors of the house, tear up an old linoleum floor in the kitchen, replace this floor with Kentiles, and paint both structures. We also dug a deep hole and lined it with cement bricks to make a new septic system. I have a strong memory of the stack of cement bricks. Somehow they were dumped in the wrong location by the delivery truck, so we had to remove them one by one, passing them down a line, coolie style, to place them in a new location. We didn't have back hoes at our disposal, but we were strong on person power and the art of collaboration. At the beginning of the summer we were a bunch of novices lacking building skills. By the end of the summer we had all learned some basic carpentry. We could put on roofing, lay a Kentile floor, repair cracked plaster, and paint anything. We had six weeks to finish our tasks. To the great credit of these teenagers and young adults, we accomplished the assigned tasks before our work camp ended. There was only one construction accident: a large can of white paint was spilled on the newly laid roofing of the church building! No person was hurt. As far as we knew there was no breaking of the rules about men staying out of the women's tent, and vice versa.

At the beginning of the work camp we had hoped that we would have several native American participants working with us. Reba Walker, a young college student was home on the reservation for the summer, joining our crew faithfully. There were firm friendships made during this summer, bonding strong enough so that nearly everyone came to a reunion a year later. At the reunion we showed each other our slides, and recounted our numerous stories. There was so much to tell! One of the funny memories was of the burial of the large restaurant-size 5 gallon container of grape jelly that I, as the manager of the food acquisition and the cooking crews, had purchased in desperation, trying to keep hard working young teenage boys filled up with food. The crew would follow my instructions as well as they were able, the

dinner would be eaten, and then shortly thereafter the high school age boys would declare that they were still hungry! What to do? I had a very limited budget with which to feed these ravenous kids. I bought extra white Wonder Bread, peanut butter, and this jam that I mentioned, obtaining it more cheaply in bulk from a donut factory in Garrison, a half hour drive by jeep over a dirt road from our camp. There were "free" extra peanut butter and jelly sandwiches available for the making. It didn't take long for the campers to get sick of this grape jelly. They decided, with our blessings, to hold a burial ceremony, putting the remains of the jelly in a deep pit. We all had pictures of that event! We also had pictures of the shower we had constructed, using a telephone pole to hoist a pot of water. Was it heated? I don't remember. There was a canvas circle attached somehow to the pole to give campers some privacy for their ablutions. We all had pictures of the shower. Of course we all took pictures of the buildings when they were completed, pictures taken in some pride of accomplishment.

More should be said about the food preparation. As I have mentioned, I was in charge of the menus, the purchasing, and the direction of the cooking crews. Boys and girls all shared equally on the cooking crews and on the construction crews. I wrote out directions for following the recipes, and remained available in the kitchen for questions and supervision of the cooking crews. One fellow looked at the direction, "Fold in half an egg." "How do you fold an egg?" he inquired. One gal was making pie crusts for the first time. The direction said, "Cut in half the shortening." She made a ball of the shortening required by the recipe, cut it in half, and then said, "What do I do now?" Why do these moments stick in the mind? I was on a shoestring budget, so I cut corners wherever I could, purchasing a quarter of a cow and storing it, cut up, in a freezer locker in Garrison, for instance. Sometimes we even had steaks! Then there were other meals. I had a recipe for a fake meatloaf made of lima beans. I decided to try it out on the gang. That didn't go over well at all; it nearly caused a riot! If I forgot something, we had to go without it, for there was no running down to the corner grocery store for the missing three packages of Jello. There was just no molded salad that night. I managed to feed everyone that summer on an

average of thirty cents person per meal. The campers would not have rated the food as one of the best parts of the experience.

The overpowering learning experience for all of us in the work camp that eventful summer was the discovery of the culture of the tribal peoples with whom we were living, and to see our majority American culture from a new and often critical perspective. We were helped in this journey of understanding by several visits to our camp from an anthropologist from the University of Chicago who was working in the area that summer. He spent several evenings with us. One night he went around the group with the question, "Who is your father?" We answered in turn, telling how our fathers had earned a living: a teacher, an engineer, an insurance salesman. "You must understand," he said, "that the native American values himself by his relationships to clan and elders, not by what he does for a living." He went on: "If you ask an Indian to describe his father he will tell you that his father was the son of Swift Wolf, and that he was a member of the Bear Clan. You have responded to my question like people from a Western white culture, telling me of the work done by your fathers." This focus on relationships got the native Americans into trouble when they traveled to the cities of the area to find employment. They would stop to chat with the bus driver but be reprimanded by those who were waiting in line behind them. Then, in a factory, they were treated impersonally, valued only for what they could produce. After of few weeks of this some natives would quit, refusing to spend a life being treated like part of a machine. We also came to understand that keeping the tribal languages alive was very important to these people. The Mandan, Arikara, and Hidatsa tribes had banded together to protect themselves from the more warlike Sioux tribes in the south. These folk wanted to be farmers and to stay in touch with their clan relatives. One of the tragedies of building the Garrison Dam from the native American perspective was that the huge lake formed behind the dam would separate clan relatives from each other. They would now have to travel a hundred and more miles up river, across a bridge not yet built, to visit clan relatives who were an easy Indian walk from each other before the lake was formed.

The coming of the white man to the Dakotas was a terrible tragedy to the native Americans of the area. They were herded onto reservation lands, losing the opportunity to roam the plains for game. Their numbers were decimated by the introduction of small pox, a disease for which they had no immunity. Then the white man introduced a diet high in carbohydrates. Sodas, and donuts replaced the sweet potatoes, corn, and green beans that had been staples of their diet, supplementing the wild game they killed. The result of this change in diet was a predictable rise on the reservation of obesity and diabetes. We came to greatly admire the physician who had come to the reservation to serve a brief term in payment of a government debt for his medical education, and who stayed because he really understood the desperate nature of the needs of the native peoples with whom he served. He worked tirelessly to both distribute medications and to re-educate his patients in appropriate diet and self care. The greatest scourge of the reservation was the abuse of alcohol, particularly among despondent men and youth, who had lost an entire way of life with the coming of the white man. In the culture of the Three Affiliated Tribes, the women were the skilled farmers, and the men were the hunters of game, and warriors. What were the men to do with their lives since there were no game to hunt and no wars to fight? Now the men trained for rodeos and other games of physical skill, or they sat around and drank. It was sad to see such loss of vitality among a once vigorous native people. There were many deaths to suicide, one while we were there on the reservation that summer.

When we were not working on repairing the buildings, we engaged in an education program organized by Rev. Case, and by the anthropologist. We visited native families in their hogans, some with dirt floors and little furniture. We were cautioned against taking pictures. "You are here as guests and helpers, not as tourists to see the sights of poverty. You must not shame these people!" Rev. Case reminded us. In one instance, however, the farmer family had been so successful that they had a small organ in their floored house, and they showed us their acquisition with great pride. "May we take a picture of your organ?" we asked. "Of course!" was the enthusiastic reply. I remember another visit to the hogan of a successful

farmer, a trip made a day after a destructive hail storm had ravaged the corn fields in the area. The hail, the size of golf balls, had badly damaged the corn. The dwelling, though, stood solid again the storm. I remember a visit to that family's outhouse. There was toilet paper, and a copy of "The Atlantic Monthly" dangling from a cord, to be read at leisure. This family was among those who had left the reservation, gotten an education in the white man's world, and then returned to the reservation because that is where they felt at home—where they "belonged." This farmer was relatively successful because he kept all his profits for himself and his family, rather than sharing them with the tribe. He was called contemptuously "the white man" by his native brethren. The anthropologist explained the code of Indian honor: "If a hunter society does not have a rule of sharing the bounty with the tribe, then only the victorious hunter survives and the tribe dies. It is socialism by necessity." One other returnee from the white world was pointed out to us from a distance by the white minister of the Congregational Church in Garrison. "She got a Master's degree, but now she is the dirtiest squaw on the reservation," he disparaged., understanding nothing of the trauma of the trip into acculturation from Indian to white society, which for this woman had been a journey into self hate and depression.

An elderly member of Rev. Case's congregation died while we were on the reservation that summer, and he asked the family of the deceased if the work campers could all come to the funeral as a choir for this event. By this time we were gaining some respect among the elders of the Three Affiliated Tribes. They could see that we were there to be of help, and that we were making real progress on construction goals. We were consistently polite and respectful. They invited us to come and sing hymns at the funeral, an event which turned out to be a window into the merging of native and Christian cultures.

We traveled to the scene of the burial itself, and participated as a choir at the gravesite.

The body of the person who had died had been encased in a simple pine box, and this was brought up a desolate hill to be laid in the grave already dug. Then members of the family and tribal leaders took

turns shoveling earth on top of the encased body. It was so direct, so final, a clear acknowledgement that death separated the deceased from the living. We participants stood around as the body was covered with the soil of the plains. We sang our hymns then, as I remember it. Then, the Christian portion of the service completed, an elderly aunt in the family of the deceased addressed the spirit of the dead according to the ancient tribal custom. "Don't stay around here to peek in our windows and bother us. Your life is ended, and it is time to go on to the next world," she declared emphatically. The burial was now complete, and we proceeded down the hillside to a large open area near a hogan. When we arrived at this scene we beheld a large mound of worldly goods in the center of the open field, on the perimeter of which was a sequence of wooden benches. The goods would be given out at the end of the ceremony of burial by the family of the deceased. Giving makes a person feel better, the Indian logic went, and the family was being given the means for feeling this comfort. One old comfort, though, was being denied them by the attempt to make them into Christians, the comfort of open grieving. Before the missionaries came, the tribal communities had held a week of inconsolable wailing prior to the burial. Now, because the family shouldn't feel sad when the person was in heaven at last, there had been substituted a week of hymn singing. I had some misgivings about this at the time; it must have felt good to those in grief to be allowed a time to express it openly. But there we were, caught up in the crossroads of acculturation. We participated as Christians, singing our hymns.

When the goods from the center of the circle were being given out we were suddenly surprised when a family member came over to us. We, as leaders of the work camp, were to be given a gift, a hand-made quilt with a familiar star pattern. We had not expected to be honored in this manner. After all the goods had been dispersed it was time to eat. We had been apprehensively eyeing some of this food, strips of beef hung on racks outside the perimeter of the gift circle. The drying beef was covered with flies! I and others among us tried to figure out a way to be polite in our refusal of this choice item of food. Rev. Case suggested that we accept it, take it back to our camp, and boil it! Thus ended this remarkable memorial for one native

American life. We proceeded back to our tents for the evening.

Was it at this event that Dick and I were informed that we were being made official members of the Arickara tribe? We can't remember, though it seems important. I was given an Indian name: "Plenty Yellow Corn." The woman who had died and left her name to be given to someone else had been able to feed her family well on very little food. Somehow the word had gotten around about the work camp menus. Dick, on the other hand, was given the name "Spotted Bear." His namesake had gotten drunk, and was then killed in an auto crash. We had to hope that this was not the foretelling of his future. We felt honored, nevertheless, at being thanked for our efforts by this acknowledgment from the tribal elders.

This huge problem of how to assimilate native Americans into the white culture where they could have opportunities for education and professional advancement was fraught with cultural dangers. If there was no effort on the part of white educators to understand and appreciate the culture of native Americans, their religious views, their dependence on family and clan ties, their language, their arts, their physical prowess, then the re-education became a process of shaming. Years before we came to the Ft. Berthold reservation the Bureau of Indian Affairs had decided that young children should be removed from the homes and taken to boarding schools, where they were taught to think and act like white children. In effect the educators were saying, "Your ancestors are the Pilgrims, and the Indians are traitorous raiders." They were taught to disrespect their own parents. The process was well-intended, I suppose, but it had a disastrous effect. The children didn't learn well in such an atmosphere, and after a few years the Bureau of Indian Affairs gave up on the idea and decided to send the children, now teenagers, back to their families on the reservation. You can imagine the trauma that resulted from this intrusion of teens, now more hostile, into families that they had been taught to mistrust and disrespect. When Rev. Case first came to the reservation his main task as a pastor was to act as a social worker, helping families adjust to each other under these most difficult of situations!

We had a first-hand experience with representatives

from the Bureau of Indian Affairs that summer when we were on the reservation. Representatives came to Ft. Berthold to address the leaders of The Three Affiliated Tribes about the settlement that was to be made as a result of the move from their old homes on the river bottom in Like-a-Fishhook Village. We joined the gathering in a large tent that had been erected for this important gathering. The representative addressed the group. The explanation was given in English, and then there was a translation for the village elders who spoke only their native tongues. The plan was to give each individual on the reservation \$200. with which to make arrangements for the move. It seems to me that each family was also given one or more head of cattle. They were supposed to learn how to become cattle farmers, a skill requiring much knowledge and experience. Was training also being provided? Did the Bureau of Indian Affairs have any knowledge of the danger that a cow, by Indian code of honor had to be shared? We understood that there were several barbecues on the reservation that summer. Was there anyone doing financial and agricultural counseling among people who were expected to suddenly change careers? I have no memory of this.

What I do remember during this critical meeting with the representative from the Bureau of Indian Affairs was the question and response period following the explanation about the settlement. The tribes had divided into a "Yes" party, mostly younger men who saw that it was probably in their best interest to go along with the white man, and the "No" party, mostly elderly men who were committed to opposition and obstruction as a matter of principle, even if they lacked political power. An elderly gentleman in the back of the gathering indicated that he wished to speak. He spoke in his native language, but it was translated for the BIA representative and all of the rest of us to hear. "How do you expect us to believe you?" he inquired angrily. "You are only a lowly official of one bureau of the government. President Ulysses S. Grant, himself, promised my great grandfather that we would have our lands forever, but that promise has been broken with the construction of the dam. Your promises are now worth nothing to us!" Indeed, how could the BIA ever be trusted?

Dick and I have sat down together and remembered many of the names of the students in our care that summer. There were some very responsible, mature young adults in the making among them, Ann Treadway (Tac) being one example. (I have a recipe for applesauce muffins that she made for all of us, which is why I still remember her name.) Then there was Dale Emerson, who drove us all a bit nuts with his wake-up song: "Morning comes early and bright with dew. Under your window I sing to you. Up then my comrades, up then my comrades, Let us be greeting the morn so blue." He was lucky he didn't get murdered during that work camp! I had long walks with Andy over the summer. She was the youngest in the group, and eager to get away from home. While the treeless plains seemed barren to most of us, Andy found them to be freeing of the claustrophobia she felt at home. She was also seeking her own sexual identity as it turned out, and I was caught in the position of being an untrained counselor. Knowing too little to be helpful with anything I could say, I could at least be a listener. "Ben Washburn, Cindy Clark, John Thomas, Paul Law, Ralph Larsen, Marge....., Mel...., and a girl with red hair who befriended Andy," Dick's memory trails off. I wish we knew now what happened to each of these, and the rest, whose names are now lost to us. We hope that the summer's experience was positive in some way for each of them.

After the work camp ended we headed across the country to our first home of our own, an apartment in Orono, Maine. Dick was to become the Director of Religious Affairs for the University of Maine, and I was to be a housewife, at last, hoping that I would soon become pregnant. As we became acquainted in this college town, we made it known that we had slides and a lecture on an amazing summer spent living and working on a native American reservation. We gave many talks that fall and winter to church groups and community groups about what we had experienced, further cementing in the memories.

Then, in 2008, about a year ago, we got a marvelous phone call that started out, "Are you the Marilyn and Dick Batchelder who led the work camp on the Ft. Berthold Reservation in 1954?" When we answered "Yes" we were told that it was Ralph Larsen on the other end of the line. We remembered him well.

Ralph had been back to the reservation recently and wondered if we would like to set up a phone session to talk about what he had recently seen. Later that week we arranged an hour-long talk about what he had seen and heard. We were saddened to hear that the Three Affiliated Tribes were not among those who were now thriving. They had not been able to make use of the lake for recreational purposes because they were too far from a major center of white population. The church now had only a part-time pastor. Then a few months later we had an opportunity to speak with The Rev. Norm (Jack) Jackson, who worked with the Board of Homeland Ministries with the United Church of Christ for many years. He, also, had had recent contact with the reservation. He informed us of an exciting possibility on the horizon. Oil had been discovered on tribal lands! Would the tribal elders be able to obtain knowledgeable advisors so that this windfall could alleviate the desperate poverty of these people? So much hangs in the balance! We can only wish them well, and hope for the best for these people with whom we lived for a truly unforgettable summer.

31	15	46	9	88	88	18	52	64	25	46
78	72	53	16	13	42	54	65	27	1	51
31	46	27	21	67	23	6	87	59	37	59
78	58	99	84	15	2	61	44	61	23	92
22	64	84	79	65	6	100	74	89	28	18
13	19	8	31	1	99	19	20	7	89	36
48	56	47	30	18	4	67	84	41	2	100
9	39	3	37	4	74	79	90	5	76	56
94	58	19	99	17	78	35	85	19	97	93
20	37	28	24	44	77	40	30	24	95	12
50	45	85	74	75	45	37	82	42	16	66
48	35	6	26	10	100	47	22	15	69	32
32	8	80	58	93	30	36	52	52	21	100
97	78	9	26	27	99	72	16	40	23	22
68	22	77	61	31	31	78	27	11	80	65
43	87	89	18	70	89	55	58	24	34	60
63	12	44	17	30	44	96	7	92	18	7
97	79	23	97	35	34	1	99	43	47	15
91	7	40	27	9	77	25	29	10	39	73
34	83	63	25	6	8	21	27	91	56	51
19	42	75	95	22	34	85	12	76	51	28
11	85	50	52	39	3	92	42	2	1	6
81	25	18	90	49	18	34	44	65	37	96
9	10	38	22	89	61	65	87	44	47	16
44	23	18	78	38	48	30	45	2	86	14
30	7	23	45	31	89	50	16	43	95	79
66	51	36	44	97	14	70	72	18	91	20
15	64	90	65	51	16	21	6	73	3	96
25	93	98	25	35	13	20	96	47	43	14
42	16	74	3	10	22	32	72	98	83	91
33	43	28	28	75	23	70	56	74	41	28
20	45	31	41	43	77	16	10	71	36	58
20	58	54	25	43	33	17	45	40	83	29
81	46	34	85	56	95	77	23	70	55	55
6	46	8	94	43	69	14	21	100	30	8
19	7	22	98	21	97	62	93	94	90	54
58	37	35	81	44	65	73	67	70	72	53
50	25	57	32	78	68	85	57	10	86	74
30	83	86	55	41	53	13	73	98	12	14
61	88	23	69	51	24	10	29	98	50	31
22	79	36	64	1	62	19	41	74	27	29
47	16	13	84	36	22	43	9	23	21	100
29	51	61	58	71	58	12	56	52	66	66
40	25	17	31	9	6	38	34	71	5	27
27	59	98	81	24	22	37	35	82	4	31
41	6	29	1	81	18	11	59	31	20	50
54	77	24	17	62	4	79	6	63	26	42
78	57	8	71	71	20	16	12	47	3	47
76	66	42	87	91	11	32	51	90	75	97
31	90	41	22	73	57	17	34	73	26	23
95	95	41	59	83	17	33	55	95	99	74
78	16	51	53	22	1	43	84	29	6	88
67	29	84	96	47	2	93	33	24	34	15
99	59	13	43	77	23	48	24	89	80	90
11	98	96	18	34	45	49	13	24	29	67